778 [131] Berber-speaking people say that the fire in the fire-place is
372 blessed (Aglu), that it is praying to God for food (Demnat), and that if it goes out there will not be much food to cook (Aglu, Demnat) or the baraka will leave the house (Ait Waryager).

[132] The Ait Waryager do not extinguish the fire or let it go out
[155] unless they leave the house for a time. Fire is used for curative purposes, and so are ashes.

823 [138] Many other acts, besides prayer, are performed in the direc-
778 tion of Mecca on account of its baraka, for example, the slaughter of an animal.

[893] A child begotten by a man who has sexual intercourse in such a position will be blessed (Ait Waryager) or have a face "shining like the sun and the moon" (Andjra).

801 [142] The number seven figures very prominently in the theology,
772 as well as in the ritual, of Islam—there are seven heavens, seven earths, seven seas, seven divisions of hell with seven gates, seven days, and so forth; indeed, so frequent is the use of this number that a whole book in Arabic is written on it. Groups of seven saints buried at [143] the same spot (seb at u rijal) are found in many places in Morocco. But there is also the saying, seb a s aiba, "seven is difficult". It would be unlucky for the buyer of a thing to pay for it seven muzunat or seven blain or seven dollars exactly (Andjra, Hiaina, Ait Waryager; but not in Fez), and sometimes the number seventy is also avoided in similar circumstances (Hiaina).

● 373 [161] Strange phenomena of light are often connected with dead saints.

824 [162] In the Rif also there are trees connected with saints which
778 are seen shining at night, for example, a fig tree growing at Sidi Ahmed Marrui's shrine in the district of the Ait Waryager; my informant had seen it himself.

776 [163] The miracle-working capacity of dead saints, however wide its scope may be, is often to some extent specialised.

778 [164] Among the Ait Waryager a person who wants to learn to
[534] play the flute (dasebbabt) visits the shrine of Sidi Esa, kills a cock or a hen, and spends a night there playing on his flute; and a week and a fortnight after he again visits the shrine.

776 [174] Many saints have their special days for receiving petitioners.
796 To take a few instances:—

Sidi Buhaiyar among the Ait Waryager on Thursdays and Fridays.

776 372 out of the house but should be extinguished indoors, as there are jnun at the door (Ait Waryager).

373 [295] A light should not be extinguished by blowing; if anybody blows out a light he will have a rank breath (Shawia, Aglu), or his face may become distorted (Ait Waryager).

342 776 784 Besides the fire-place there is another haunted place in the house, namely the threshold. Nobody is allowed to sit down on the threshold of a house or at the entrance of a tent; should a person do so, he would become ill himself or give bas to the dwelling. So also it would be unlucky for the house and its inhabitants if anybody should pull up the backs of his slippers on the threshold (Hiaina, Amzmis, [585] Igliwa). A bride is carried across it; Chenier says that when the bride enters the bridegrooms's house, her relatives carefully observe that "she shall not touch the threshold of the door". The "masters of the house" are walking in and out over the threshold. Every house, and indeed every place, has its jenn-owners: kull mahall be mwalih. These spirits are called "the masters of the place", in Arabic mwalin le-mkan (mwalin l-mkan), in Berber ayitbab umhan (Ait Waryager) or idbab w wansa (Ait Sadden); or "the men" or "people of the place", in Arabic rijal le-mkan, in Berber ait lmakan (Shelha) or ait udgar (Igliwa); or "the masters of the house", in Arabic mwalin d-dar, in Berber [296] lemluk n tgimmi (Aglu). If the masters of the house are good the inhabitants will prosper, if bad they will have misfortunes or soon die. These jnun are frightened by dogs, by photographs, and by whistling.

802 [298] Among the Ait Waryager, if anybody receives money in the late afternoon or in the evening, he spits on it so that it shall remain in his bag; but it is their custom not to make any payment after asar.

802 784 Grinding corn, touching grain, lending a handmill to a neighbor, taking corn or a handmill or sieve out of the house or tent, and giving away yeast, are acts which are prohibited at or after asar or between [264] asar and sunset. People should not eat in the dark, because, if they do, jnun may be eating with them. Food kept inside the house over night is covered up to prevent jnun from eating of it (Hiaina, Ait Waryager).

784 776 272 [299] The Ait Waryager maintain that not only food but water which is kept inside the house over night should be covered up, to prevent jnun from drinking of it.

443 438 occasion is some indication of the poverty of the land in which they live.

Throughout the year there are long rows of hardware and spice booths where a wide variety of non-indigenous products are sold, including cakes of soap, toothpaste, mirrors, nails, locks, cooking utensils, drinking glasses, matches, and plastic jewelry. [263] The spices include red pepper, paprika, black pepper kernels, stick cinnamon, curry, and saffron. Off in another section are men selling blankets, rugs, and clothing, both new and old. [291] [177] While men can buy both Western and traditional clothes, the only type of dress available for women is traditional. It is perhaps fortunate that the native dress is so loose-fitting, since the men purchase these garments for their wives with only the roughest notion of sizes. There are also people selling [372] [373] articles made from cane or palmetto--brooms, baskets, and so forth, as well as vendors of kerosene, the only source of light for the fellah. Outside the market is a specially walled-off area, the livestock market; there cows, goats, and sheep are sold. Some of these are bought directly by the butchers who prepare the meat for immediate sale; others are sold to merchants who transport the animals to the richer province of Nader where they are fattened for resale.

443 445 463 231 In addition to these merchants, there are people who have a service to sell. Included in these are the butchers, who are perhaps the most prominent of this group in that they handle the largest volume of business. They arrive early at the market,